

ONE

Jan/Feb 1972

Magazine



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Established June, 1954, as ONE's earliest branch; reactivated October, 1964. Occasional meetings, by notice. Write, temporarily, c/o ONE, LA.

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one Magazine

Volume XVI Number 1

January/February 1972

Editor, Richard Conger, Associate Editor, James Kepner

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COVER DRAWING BY

Carrance, 163 Avenue de Neuilly, France 92, Neuilly

EDITORIAL

ONE Magazine certainly looks different these days. The first issue in January, 1953, had a rather odd and distinctive page size. While attractive in a way it was inconvenient on several counts. So the long-familiar pocket-size format was adopted in 1954.

Much study went into the matter before this current new page size was chosen. It is a size which so many publications are now using that it runs the danger of becoming a publishing cliché. Smaller magazines are stepping up to it; big ones paring down, whether for practical reasons or in a rush to conform.

We are told that this is an age of conformity and standardization, the blame usually being assigned to "technology," a very dirty word in many circles. We are urged to note how conformists, from the cities to the villages and beyond, all sit listening in simulated rapture to skillfully marketed cassettes of Stockhausen and Gesualdo. Snobbish little wine journals on coffee tables.

In which conformist slot is ONE Magazine expected to fit? None of them, it is to be hoped. Conformity would be a cop out in view of the range of options available today. For instance, the option of beards, beads, and — everyone together now — "We hate Nixon." Rules here are fairly strict: bisexuality, organic food, pot, carefully stylized folk sayings and gestures. Or, there is the Middle America bit. Everyone knows what that is, even though it is difficult to get too many of the experts to come out with recognizably similar descriptions.

Conformity really isn't the newest thing around. For the past twenty years ONE Magazine has tried to avoid it and keep, if possible, just a nose ahead of the pack, exploring, defining, consciousness-raising for Gay men and women as to who, what and where they are.

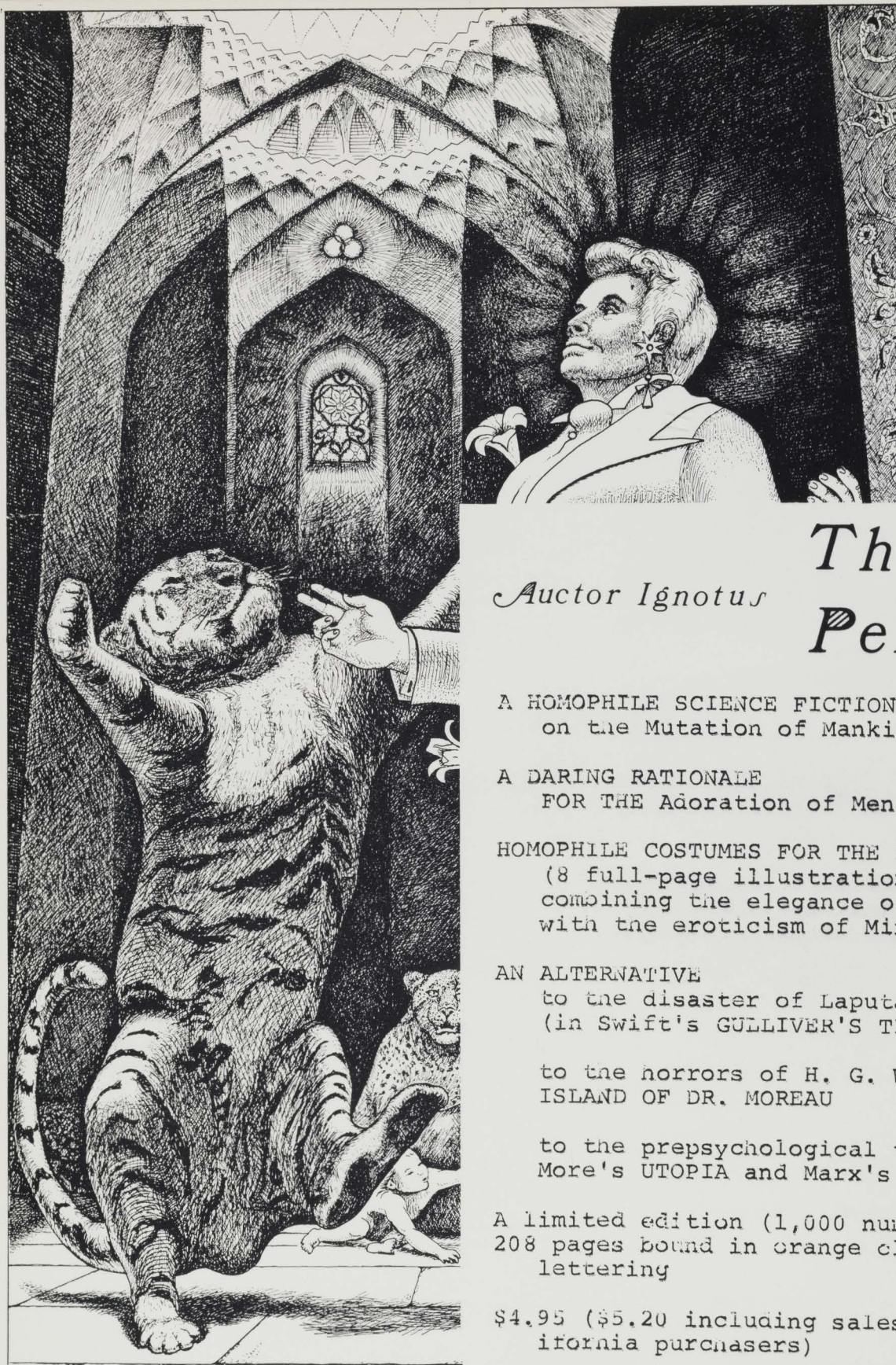
What comes next? The need of the day seems to be in the direction of encouraging and strengthening the still very shaky awareness of their obligations, responsibilities and societal "placement" by so many in the Homophile Community. To fail at this could end everyone up in a corner, as just one more noisy, complaining, often unpleasant and self-pitying minority.

Therefore, ONE Magazine will prod, cajole and plead unremittingly lest such a thing happen. Perhaps we shouldn't tell you the plan but just go ahead so skillfully that few would catch on. We should be that skillful! So we will just have to fall back on telling it the way we think it is, calling shots as we see them, and hope that some of you will like the way we do it.

by Richard Conger,

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Gus W. Dyer is a rehabilitation therapist in the Middle West who has worked with psychiatric patients, alcoholics and reformatory inmates for more than twenty years. His article, "Eleven Levels of Intimacy, A Study in Loneliness," appeared in ONE Magazine, July, 1965. . . . The poems by Alden Kirby, and his photo, appeared in ONE's first poetry issue, Oct.-Nov., 1957, and the article by Dr. Merritt, Dean Emeritus of ONE Institute, appeared in ONE, June 1958.



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CHANGES COMING IN LIFE & LOVE

Reality, in the broadest sense, continually changes, like the river of Heraclitus—and in recent years the river of Heraclitus appears to have been rising. The currents are faster, the eddies more turbulent, and the stream is overflowing its banks more and more each day. What we once thought of as safe ground has been abandoned to the flood. The dikes of civilization are watched with anxious eyes.

Wendell Johnson

by GUS W. DYER

For thousands of years monogamy has been considered the most appropriate if not the only legitimate form of marriage. I realize that while there have been deviations from it, such deviations usually have not been condoned by the majority. I realize that many are convinced that as Malinowski has written "monogamy is, has been and will remain the only true type of marriage," and are willing to make almost any sacrifice to prevent its dissolution.

There are, however, trends underway which suggest that this attitude is changing. Although sex ethics have always been subject to cultural evolution, there is evidence to indicate that the rate of change is being accelerated.

What new forms may emerge, few dare predict. Huxley, Orwell, and others have leaped boldly into the future; but their conjectures, for the most part, appear more entertaining than realistic. Taking a hard look at the following trends, what can we reasonably anticipate?

TRENDS AFFECTING STABILITY OF MARRIAGE

Transition from rural to urban living and the replacement of agriculture and home crafts by factories and mass production are making not only children but also wives an economic liability. Children are no longer farm laborers, nor needed for old-age insurance. With modern labor-saving devices and time on her hands, the average housewife, too, is becoming increasingly parasitical. The adage "Two can live as cheaply as one" is recognized as absurd and might well be replaced by "Two can live almost as cheaply as three." With the exception of those who work outside the home, wives are producing less and consuming more. Time spent in "shopping" and self-beautification has reached a point of diminishing returns. And dissatisfaction with non-productive roles is reflected in a rising divorce rate.

An exploding population is prompting the thoughtful to ask, "Why have children? And if no children, why monogamy?" Certainly this type of union is conducive to population growth, but the liabilities are obvious. Extinction is threatened not by having too few but too many. Even though survival might be possible in a densely packed world, there is a growing belief that as population increases, the quality of existence declines.

Therefore, despite rear-guard opposition, a greater effort than ever before is being made to develop a completely efficient, economical, and convenient birth control. Before this is possible we shall need contraceptive skill beyond our present attainment, but this is on the way. Its perfection and availability will alter the whole aspect of marriage. Instead

of sex, companionship, and the procreation of children being bound together in the concept of marriage, each may be considered significant and pursued separately, as Bertrand Russell has suggested.

As a factor in keeping sex within monogamy, fear of venereal disease is becoming otiose. With further education, asepsis, and effective treatment, the time is hopefully near when dread of VD will cease to be a restraint in the control of sexuality, despite a current resurgence in some regions.

Transition from supernatural to natural sanctions, from sacred traditions to secular values, from religious to scientific orientation, from a metaphysics of permanence to a metaphysics of change, from emphasis on authority and obedience to emphasis on gaining new knowledge through intelligent exploration and experimentation—this, the transition we are now going through, presages a re-evaluation of all our institutions, including marriage. Although the frank discussion of sex is still commonly taboo, psychiatry, sociology, and other disciplines are probing deep into the dynamics of human behavior and, through the paperbacks, communicating their findings to the general public. So pervasive has become the experimental approach to human problems that before long we may have the planned communities to test the values of marriage and family relationships which B. F. Skinner envisages in *Walden Two*.

With technological progress, automation, a shorter and lighter work day, traditional justifications for man's being the breadwinner are beginning to topple. Big muscles are less necessary. Machinery can be operated by women—even children. A liberal interpretation of the 1964 Civil Rights Act points not only to equal rights in employment but also to equal responsibilities in support. Instead of men being predominantly producers and women and children consumers, everyone over the age of fourteen may, in the creative society of tomorrow, consume in proportion to what he produces—with, of course, a few exceptions. To be wage earners children will not have to sacrifice education. There will be time for both. Arguments against child labor and women working outside the home no longer carry the weight they formerly did.

The gaining of new knowledge in eugenics, child care, education, and self-government points to the need for long-range experimentation in the generation, protection, and training of human beings capable of solving problems beyond the capacities of the present generation. Problems to be faced in the future can hardly be understood in antiquated frames of reference; and the persistent motivation

necessary to solve them may not be possible without improved social structures to provide the necessary guidance, stimulation, inspiration, and psychical reinforcement.

The emergence of a new concept of constitutional democracy—with emphasis on interpretations which implement the protection of minority interests—is almost certain to liberalize marriage and family arrangements. This trend is possibly being accentuated—slowly, of course—through biological evolution which, as among rabbits and dogs, appears to be producing a wider range of variations, each with its own special interests. To the extent that the Supreme Court recognizes and appreciates this diversity of interests, its interpretations will be more liberal.

The imminence of nuclear war is not only sharpening awareness of the need for tolerance of differences, but also awakening mankind to the need for a more adventurous, less lonely, more enjoyable pattern of peaceful coexistence. With increased wealth and leisure, man faces the danger of being bored into welcoming war, a point long ago made by William James. To avoid this, he may be impelled to make an all-out effort to create a world in which love in its infinite varieties, rather than hate in its varieties, has greater opportunity for expression.

As we move forward into the Great Society—with increased leisure, medicare, and security for all—there may develop a growing "laziness," a parasitism, an unwillingness to work. "With so many people to provide help, sustenance, and succor . . . numerous clients devote their lives to being helped," states critic W. Ray Poindexter. To counteract this practice of rewarding those who find excuses for not working, new motivations may be necessary. In an era of prosperity, with its various relief programs, one no longer has to work to avert starvation. Unless new incentive are discovered, idleness is likely to increase. Socially controlled sexual expression may in part be the answer. Many who otherwise would be parasites, through more adequate opportunities for gratifying adventures, be motivated to work.

Although it may be centuries before the foregoing trends significantly alter the traditional pattern of marriage, changes are on the way. I do not mean to suggest that marriage in its present form will cease to be. Certainly it may continue—but not as the *only* legitimate form of sexual union. Despite the foregoing trends, monogamy may continue to be preferred by a sizeable minority if not a majority.

Marriage is being examined closely and critically, its deficiencies being recognized and publicly admitted. No longer do we think of it as a panacea. We recognize its shortcomings—that it cannot serve the needs of all types of human beings, that it often fails to provide a framework within which to live joyously and abundantly, et cetera.

While few can say with assurance what modifications are in order, I shall suggest several possibilities. The reader may judge whether they are desirable or undesirable, practicable or unpracticable, moral or immoral. These possibilities I shall attempt to array in order of their acceptability.

POSSIBLE MODIFICATIONS IN MARRIAGE

1. Laws may be liberalized to permit divorce, without excessive costs or alimony, whenever either husband or wife desires it. To restrict Don Juanism, a waiting period may be required before remarriage. Provisions for children will be discussed later.

2. The marriage ceremony may be modified. Instead of couple vowing to remain together till death, they will pledge to observe certain standards while married and others if divorced, such as the keeping of confidences. The ceremony may involve the signing of a contract in which bride and

groom agree to perform certain services and pay certain expenses as some Women Libbers suggest. The principle of fairness may to some extent supplant romantic love, fairness meaning not to use fraud and trickery in the exchange of commodities and feelings. As in other business contracts, there will be obligations. If the bride agrees to pay the rent and the groom to buy groceries, neither will be legally responsible for the debts of the other. Or if the groom agrees to fire the furnace and does not, the wife may garnishee his wages and hire a janitor.

3. In view of the need for more knowledge, marriage may come to be considered not a sacrament but, among other things, an experiment. Margaret Mead and others have discussed this possibility. As other socio-psychological experiments, it may be set up for various periods ranging, say, from three months to ten years—with a few, as now, being for life. Each experiment will be evaluated by tested criteria. When a marriage experiment is completed, it may be renewed for whatever period the parties desire. Convention and custom will doubtless contribute to making some experimental patterns more popular than others.

The foregoing three changes may occur within the relatively near future. Others, more radical, may follow. To relieve the loneliness of population pressure, gain a closer cohesion than is possible in milling crowds, and develop a feeling of oneness with one's fellow creatures, pluralistic experiments may emerge.

4. Along with monogamy, polygyny may be practiced—but not as in the past. It will be more democratic. No class of males, by taking more than its share, will deprive others of wives. Polygynous arrangements will usually be for relatively short periods, not for life. In most instances they will be merely a matter of convenience—a means of providing a colorful, sociable environment for surplus women. Polygyny, to some, may be considered just one experience among others, as seasonal membership on a bowling team. To some it may be primarily a means of furthering sex education, experiments showing the limits of its efficacy in alleviating loneliness.

5. For similar reasons, polyandry may be practiced. There may, however, be motives not yet mentioned, but perhaps suggested by Nietzsche's statement that 90% of the men desire 10% of the women, or by Mark Twain's comment that it would take fifty men to satisfy one woman. Undoubtedly the glamorous female could adapt to polyandry, but could males? Although few husbands would be willing to go through life having one-fiftieth of an interest in a mate, there are doubtless some who, for a brief period, might be interested in investing their surplus earnings in a share or two of Hollywood glamor. Then, too, there is the type of female who has half a dozen proposals but can never make up her mind. It is upon such considerations that the whole swingers and wife-swapping experimentation has been based.

6. Group marriages, for limited periods, may be preferred by some. To maintain harmony, elaborate rules might be necessary. Economic factors, to some extent, might determine the order and frequency of mating. As in Captain John Smith's community, where food was allotted only to those who worked, so exchanges of affection might be conditional upon one's labor in, or contribution to, the household. Doing the dishes would have its reward. But apart from the economic aspect, some would doubtless feel less lonely and less bored living in a group-marriage clan. To run with the pack is for some the preferred way of life. In a well-ordered household peopled by, say, half a dozen males and half dozen females, some might find a satisfactory balance between uniformity and variety.

Looking farther into the future — to a time when automation, world peace, a controlled population, and optimum

efficiency make possible a very short day—further changes might well be expected. Human relations will be structured primarily to relieve the monotony of leisurely luxurious living. Aesthetic pleasure and creativity, rather than survival and stability, will be the desiderata.

7. As and if society becomes more affluent, sex may come to be thought of, not as the reward of a romance determined by chance, but as a commodity procurable in the social super-market. One might be able to purchase whatever quantity or quality of sex he desires, provided he is able and willing to pay the price determined by supply and demand. Everyone may shop around, with perhaps a majority being sellers as well as buyers. French sexologist Rene Guyon put forth such suggestions nearly fifty years ago.

There may, of course, be numerous instances in which the parties are equally pleased with each other and trade even with neither giving the other anything to boot. One would expect the more attractive to be the main sellers and the least attractive the buyers, while those in between trade even. Once sex is divorced from the sacrosanct notion that its main function is reproduction and is accepted as a means of improving the quality rather than the quantity of life, the stigma against its economic aspects may diminish. With sex a legitimate commodity, there will be no demand for a special class of pleasure dispensers ostracized from society. Prostitution, for the first time in history, may disappear.

"But the selling of sex," some will object, "is repulsive!" To some — yes, as is working in sewers, nursing the sick, or performing dentistry. We pay for these services because they are not entirely pleasant to those performing them. Of course, those who found the selling of sex unduly repulsive would not earn a living this way but would find more congenial work. Many, however, can become accustomed to and enjoy work which to those not experienced in it appears repulsive.

Another objection. "With sexual pleasure as easy to procure as groceries, and with no stigma attached to it, would not people indulge to excess?" Perhaps—just as we tend to overeat. Yet, there would be checks. The more disposed one was to engage in sexual lururies, the more he would have to work to afford it. And the more he worked, the more he would serve society through his labor, and the less time and energy he would have to indulge in the pursuit of luxury. The human potential for happily integrating biological needs with service to society is perhaps nearer to realization than most might suppose.

One might, of course, be faced with a choice between having an occasional expensive sex experience or frequent non-expensive (and hence less pleasurable) sex experiences. Whichever pattern preferred, one would soon discover a natural limit. While some doubtless would overindulge, the majority probably would be restrained by interest in other gratifications in the hierarchy of human values.

8. With emphasis no longer on increasing population, the current stigma on homosexuality may largely disappear. The development of a liberal attitude toward sex, and mitigation of the real and imagined dangers of heterosexuality, might reduce the incidence of homosexuality. When one has no reason to fear unwanted pregnancies, venereal disease, and economic exploitation by the opposite sex, homosexuality could lose some of its glamor. It will continue to be preferred by a minority; but laws which discriminate against this minority will be repealed, as is now being done to some extent, and legislation governing sex apply to hetero- and homosexuality alike.

9. In addition to the various sex arrangements thus far suggested there will be others which, from a psychiatric

point of view, are by no means unfamiliar but which, heretofore have been largely unrecognized by the general public. I have reference to partnerships in the sado-masochistic, etc., area. Instead of marriages being between husband and wife in a conventional sense, there may also be "marriages" between master or mistress and slave, ("This relationship is perhaps intimated in the song, "These Boots are Made for Walking.") Consistent with democracy, such slavery will be voluntary and limited to whatever period the contract specifies. The power of master or mistress over slave will not be absolute but exercised only within limits approved by society.

10. After everyone of every type has ample opportunity to gain from marriage or marriages the optimum of genuine value, a more elaborate synthesis may be in order—a synthesis involving great creative forces to dramatize human relationships. As Fromm points out, "Most people today . . . expect to be given prescriptions of 'how to do it yourself.'" Many, without a script to follow, feel lost and alienated and would welcome prescription of a role in a half-real, half-make-believe drama. As children create make-believe situations, adults might devise dramas on a more sophisticated level, each actor playing a part consistent with his aptitudes, interests, and emotional needs.

If, for example, a youth desires to play the role of factory worker (in a real factory producing real products), he will study the script to learn how, not just to perform his job, but to establish satisfactory sociosexual relationships with an appropriate partner or partners in the factory complex. From a vocational-training point of view, this might be significant. Whether one sticks with a job often depends less on the job per se than upon the value of the human relationships possible in the overall situation. With the script written in advance, many of the disconcerting unpredictables of life might be transformed into dramatic predictables, lending to human experience an aesthetic quality well nigh impossible in the fortuitous world of today.

ARRANGEMENTS FOR CHILDREN

We hear it said that teenagers are growing up faster, engaging in sex practices earlier, and becoming more and more rambunctious and difficult for parents to control. If this is true and the trend continues, what can we reasonably expect?

With the development of a convenient birth control, there will no doubt be fewer children. A smaller percentage of the population will be parents. If eugenics is taken seriously and the values of artificial insemination appreciated, possibly no more than 25 percent of women and 2 percent of men will be parents.

This does not necessarily mean that the majority will be deprived of children and have to forego the renewal of spirit and other rewarding experiences which association with the young afford. There may be ample opportunity—for those qualified—to become foster parents, nurses, guardians, teachers, counselors, group leaders, et cetera.

Child neglect, overprotection, and abuse may be supplanted by a widespread systematic attempt to provide children with the best care and training possible in a scientifically enlightened humane community. Agencies and individuals other than parents will assume greater responsibility. Instead of a child having only two parents, he may have half a dozen "parents." Instead of two or three siblings, he may have a dozen chums—perhaps a big brother or big sister to assist with the obdurate problems of childhood.

The loneliness of little people—long the predicament of many a poor little rich boy as well as those in less affluent circumstances—may finally be eliminated and childhood become what it should be at its best. Instead of children being

considered parental property and a general nuisance, they may become a treasure of the whole community, a moral obligation and a source of spiritual renewal for all.

SUMMARY AND CONCLUSION

Current trends suggest that modern marriage, as the sole permissible setting for the expression of sex, may soon be supplemented by other patterns of mating. While the majority continues to give lip service to the concept of one-mate-for-life, a growing minority feels that in the light of recent developments a more liberal system is needed to promote the good life for all. This is not to say that marriage in the traditional sense will cease to exist, but that other forms of union will be devised to serve the interests of those for whom marriage as we know it offers little of value. What these alternatives may be is a matter for conjecture. The author suggests a number of possibilities, ranging from short-term marriages to role playing in elaborate socio-economic dramas, with special arrangements for the care

and training of children.

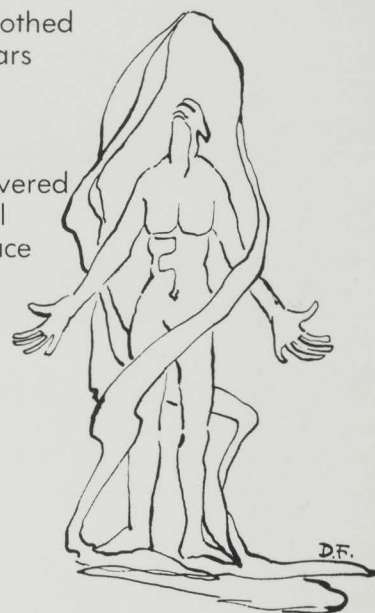
The fact that current trends may suggest changes does not, however, imply either that we should resist or support them. To the extent that we are willing to abide by the institution of marriage as it is, rather than flee to other patterns the consequences of which we know not of, innovations will be forthcoming. But if we are in doubt—as many seem to be—as to which might be the better course, the least we reasonably could do would be to lend our support to the necessary investigations and to develop a willingness to accept and act on whatever the results of such investigations may be.

Instead of joining the reactionaries who demand a return to the "good old days," it is advocated that we acknowledge the changes that are upon us and accept responsibility for directing them with all the rationality, foresight and skill of which we are capable.

Is there any other way to evolve toward a civilization richer in human values?

ALL UNCLOTHED

Unashamed and all unclothed
I bathe in the tingling tears
of sun-bright yearning
to satiate desire
in your round full eye
until my nakedness is covered
by the darkness in a pool
whose chill smooth surface
is, for a moment, ruffled
before my love for love
is drowned.



COMPENSATIONS

Some loves, like moths,
fly, blind, to love again
and singe their wings
on an indifferent flame.

Some loves burn
—before their blaze expires—
on wax, a wick, a wing:
their funeral pyres.

My love's signature
is not the blazing or the flying kind,
but the aftermath of smoke whose wisps
inscribe themselves—an age or two—on my mind.



poems

by alden kirby



IT HAPPENED in 1953

by
Hollister Barnes

During the past several years Hollister Barnes has interviewed many homosexuals, both in America and Europe. It is his contention that two main currents characterize homosexual thinking. These, he claims, find their expression in the various homophile movements in several countries, each of which attracts to itself adherents to its particular philosophy. He has bluntly described these two main currents in uncompromising, almost moralistic terms. They are the "asexual" attitude and the "homosexual" attitude.

Says Mr. Barnes in his accompanying letter, "The first view is so generally familiar and has so often been presented that in the interests of counterbalancing it I have emphasized the opposite.

"How can anyone claim to be glad for being a homosexual, or proud of it? The question would seem less surprising to a people less infected by centuries of counter-propaganda. Viewing the whole matter quite objectively, what sound and intrinsic reasons are there for being otherwise? Of what is the homosexual deprived that others enjoy, in realms domestic or public, moral or ethical?"

one

THE HOMOSEXUAL VIEWPOINT

AUGUST 1958
FIFTY CENTS

I am
glad
I am
homo-
sexual



"I am proud of being a homosexual." This powerfully affirmative statement, made by a speaker at the Constitutional Convention of the Mat-tachine Society, in April, 1953, acted as an electrifying catalyst. Some few applauded its forth-rightness. Others, whether consciously or not, rallied together defensively as a bloc. As the Convention proceeded the views of this bloc gradually took the lead and a Constitution generally expressive of their thinking was adopted. Thus, two radically opposite attitudes towards homosexuality were thrown into bold relief. During the years since then this divergence has become even more clearly marked. Time has not exerted the softening and mellowing influence so often ascribed to it. On the contrary, each year finds views a little more stoutly maintained, the focus less fuzzy than before. What are these opposing views?

The term *asexual* might be used a bit sardonically as characterizing the

**GAY
PRIDE
CAME
OUT OF
THE
CLOSET**

attitude, if not the behavior, of the majority of homophiles. They tend to agree with popular opinion—that homosexuality is wrong; that it is sinful; that it is shameful; to be vigorously curbed by self-denial, sublimation, or other methods (even masturbation). They seem to feel that homosexuals should at all costs present a public appearance of conformity and “normalcy,” of asexuality, if necessary. The homosexual, and his organizations, should cooperate to the fullest extent with “public authorities,” according to this view. Above all things, the individual is held to be obligated to be an all-around “good guy.” “Act square,” is the motto. “It’s only sensible,” they say.

Is it fair to term this group *asexuals*? It is fair in that this is the public impression they strive to convey, save for the pitiful cases which, at the behest of family, minister or psychiatrist, strive desperately to contort themselves into simulacra of heterosexuality, by marrying. Strangely enough, as their public behavior by no means accords with their private conduct, in the majority of cases their behavior might more justly be termed amoral than asexual.

Sociologists and those dealing in mental health problems never tire of telling us of the dangers both to the individual and to his society whenever preaching and the practice are found to be at too great variance.

The admitted homosexuals are a smaller group, comprised mainly of those claiming to be more intellectually sophisticated, and of the flaming queens. This group, in whatever terms, express pride in its homosexuality, finding nothing either sinful or shameful in it. They feel that homosexual men and women should be in every way as free to practice their sexual preferences as are other segments of the population; that they should enjoy the same legal and social privileges as others, no more, but also, no less. They feel themselves under no obligations whatever to conform to the particular social standards of any particular community; that instead of their adjusting to popular mores, the mores should be adjusted to their own wishes. The demands of rationalism and basic human freedoms admit of no other interpretation, they state.

This group feels that habitually to think one thing and act another breeds nothing but hypocrisy in a society and schizophrenia in the individual. They say, “I am homosexual. I am proud of it. I shall live my life according to the dictates of its nature, and neither social pressures

nor legal prohibitions (which are probably without any moral ‘legality’ anyway) will turn me from this resolve. If society does not wish to accept me, or to understand me, that is not my problem, for, to paraphrase Louis, The Sun King’s, “L’etat, c’est moi,” “I am Society.”

This rugged individualism has an almost anarchistic quality that is yet as American as the “hot dog.” It is in the spirit of that old Colonial flag, emblazoned with a rattlesnake and the motto, “Don’t tread on me.” This is the individualism of the queen, flaunting make-up and a bracelet or two in the face of an amused or embarrassed public, and of the intellectual, saying, “I am proud of being a homosexual,” then throwing this declaration into the very teeth of public opinion.

Are such persons really serious in their views? Do they mean what they say, or are their words but a form of compensation for hurts and insults they may have endured? That we should ask such questions shows the very depth of the infection we have suffered through centuries of religious and other propaganda. If we can somehow manage to render ourselves quite objective, lifting ourselves, as it were, out of the epoch in which we live, we begin to wonder if it is not we who have been guilty of absurdities, we who are not to be taken seriously.

In this objective vein we would be forced to inquire of what the homosexual is deprived, by virtue of his homosexuality, in either realms domestic or public, moral or ethical. Is he, for instance, debarred from expressing any of the classic Seven Virtues? Is he more prone than his brothers to succumbing to the Seven Deadly Sins? Is he subject to particular bodily deformities? Is his IQ inherently deficient? Or, is he barred from “normal” sexual pleasures?

Ask any homosexual about this point. Try to offer him “normal” sexual pleasures, so-called, as a substitute and see how many takers there will be. But, says the moralist, you quite mistake the true purpose of sex, for sexual pleasures are but the means to an end, a noble end—the perpetuation of the race. This poor, shopworn argument has been around for countless centuries, despite its lack of support from philosophical, biological or other evidence! Who, for instance, can be so sure that the race should be perpetuated at all? Or in its present form? Is it not entirely likely that by arranging race-perpetuation a bit better than the “sexual pleasure” prin-

ciple has done it that we might make some headway with the problem of juvenile delinquency? We just might happen also to end up with far fewer monsters, dwarfs, cretins, morons and all the picturesque horde who may delight a Hogarth but are pretty much a social luxury. Or are we being too Utopian?

But surely, continues our moralist, you must grant that in domestic and in public life the homosexual is at a hopeless disadvantage. Is this so certain? I, for one, am glad I am homosexual, glad to be spared the deadly monotonies of marital wranglings or, worse, still, the marshmallow puffiness of marital bliss. I consider myself fortunate in having seen through the deadly deceptions of the procreative cycle—devouring energies, talents, ambition and individual achievement, all in the name of that great communal juggernaut, The Family, before which church and state so abjectly debase themselves.

How darkly vicious this may all seem to us one day, this myth which sanctions the most incredible interweaving of clashing and disparate personalities by means of the semen and the blood-stream. How cleanly healthy we all may feel when at least some of us shall have purged our thinking of such ritualistic tribal vestiges. How much nearer may we find ourselves to the moral freedom which is the right of each of us. The prospect gives one the courage to pull through life’s duller stretches.

That there are some domestic and public disadvantages the homosexual must endure is not denied, but these are the unhealthy manifestations of a society so sick, a culture so unsure of itself that it shrinks in horror from some of the greatest and basically elemental forces of man and nature, while striving feverishly at an impossible repression. Is it proposed that the honest man, the upright woman, shall lend themselves to the furtherance of such sickness, such unhealthiness, such weakness? Should they not rather strive to lead their blind fellows out of this nasty-minded neuroticism?

If it is claimed that the root of the whole matter can be found in the realm of ethics or morality, I would ask in what respects this is so. Because homosexual relations are vile and unnatural, answers the moralist. I would meet the moralist on his own ground by quoting Scripture, “If God be for us, who can be against us?” Or, if God be so much in favor of heterosexuality as you claim, is He not to be trusted to rid the universe of things

"vile and unnatural"? Further, If God is so against homosexuality as you claim, how comes it that century after century homosexuals are born, and that some of the most shining stars in the human firmament have been homosexual? Without these great men and women the world in which we live today would indeed be a sad, drab place—less moral. Who doubts this knows neither religion, history, nor art.

Like other homosexuals who have self-respect and a natural pride, I am proud of being a human being, quite as capable as any of my fellows of doing good work, to the extent of my individual abilities. In addition, I feel sure that my particular way of life has given me certain insights into human problems and character that most heterosexuals apparently lack.

Under the present social and cultural system the homosexual automatically finds himself a member of a world-wide freemasonry which cuts across educational and financial levels with utter impartiality. If Marxists were not so sociologically naive as they are they would have to admit that here exists the only truly classless so-

ciety. From this vantage point the homosexual discovers in himself a sympathy for the poor and oppressed of all kinds denied to all but the saints. Being utterly untouched by their interests and concerns he has an unerring eye for the follies and foibles of his heterosexual brothers and sisters, so unerring in fact that he often finds himself cast in the role of sympathetic adviser and confidant of husband, wife, child and parent. Indeed, it well may be that the only valid and objective consideration of marital problems must come from the homosexual, heterosexuals being too strongly biased to evaluate themselves wisely.

The male homosexual is both relieved and glad to discover that, unlike the heterosexual who is forever seeking "completion" and fulfillment in his supposed opposite—a woman, he seeks his fulfillment in the very highest development of his own maleness, in love for another male. The lesbian also is relieved and glad not to have to attempt two readjustments of her selfhood. 1st, to some male; 2nd, to her children, "fruit of her womb," which, in most cases lead her

with fatal accuracy to the Curse of Eve, "in sorrow thou shalt bring forth children." She learns, and what a happy release it is, that it is possible for her to find fulfillment otherwise, to heighten her womanliness through love and sexual union with another woman.

Do these concepts seem shocking, or startling? If so, the reader should prepare himself to continue being shocked, for ideas such as these are present today in the minds of many homosexuals. They will be expressing them more and more vigorously as time goes on. Their day is on the march. They are actively, resiliently proud of their homosexuality, glad for it. Society is going to have to accustom itself to many new pressures, new demands from the homosexual. A large and vigorous group of citizens, millions of them, are refusing to put up any longer with outworn shibboleths, contumely and social degradation.

Like the rest of my brothers and sisters I am glad to be a homosexual, proud of it. Let no one think we don't mean business, or intend to enforce our rights.

That we, too, might have the right to share
In the great love songs of the world
In the tender and passionate lines
Of Shakespeare, Shelley, Keats,
That we, too, might be acknowledged
As having something in common
With Abelard and Heloise
With Romeo and Juliette
With Tristan and his Isolde,
That we, too, might be proud and unashamed
To bring our love out into the sunshine
And proclaim to the world, "We love!
We love!"
And to proclaim to the world, "We love!"

Helen Ito

PROUD & UNASHAMED



WHEN WAS GAY PRIDE BORN?

The above appeared 16 years before the Stonewall Riot, in the first issue of America's first open Gay magazine, ONE, Jan., 1953 and we like to feel that its appearance fanned the spark of Gay Pride even in the hearts of many who never personally saw the magazine....

THE HOMOSEXUAL &

Democracy



THOMAS M. MERRITT, Ph.D.

It is not often that one has the opportunity to participate in a situation of historical importance, one wherein the remote consequences are likely to affect the happiness and welfare of countless numbers of people. One Institute with its plans and activities seems to this writer to be such an occasion.

The theme of the history of Western Europe in its social development has been twofold. It has in both cases referred to the obtaining of the goods of life which have changed but little in their major categories in historic times. Man wants the satisfaction of certain basic economic needs: food, clothing, and shelter, a satisfying family or love life, participation in community life as a respected member, health or physical welfare, a religious or philosophical outlook on life, that is, some understanding or explanation of the world wherein he finds himself, wholesome recreation activities, and finally the means of communicating with his fellows. Of course there are infinite variations in detail, but essentially man's wants, or values, if you wish, fall into these categories and he spends his time and effort to secure the satisfactions thus included. The theme of the development of the history of Western Europe refers first to the distribution of the satisfactions of life. Some men have always enjoyed the goods of life, such as they were, but all too often at the expense of others, that is, by exploiting them, or by climbing on their shoulders, one might say. At this point history shows the unending struggle to achieve a broader distribution of the goods of life and the principle emerges that everyone is entitled to such of the goods of life as he has the capacity and interest to make use of in so far as he does not encroach upon the same right of others. This principle may be termed that of democracy and its ever greater realization becomes the goal of social evolution. Some thoughts on this subject are the content of the present paper.

The second aspect of the theme refers to the technique by which the goods of life are obtained and is the more philosophical side of the ques-

tion. Here it suffices to say that man is coming to an ever greater recognition that rationality or intelligence provides the technique above all others for the increase of his welfare and happiness. This topic will be elaborated in the second part of this study.

As was said before, in all epochs some men have enjoyed such goods as there were and it has been man's fate to have to strive unrelentingly sometimes to dislodge a greedy and monopolizing minority from positions of power and perhaps oftener to secure the recognition of the majority if one belongs to an unpopular minority. The content of history is largely made up of examples of such efforts. A few will be given.

The often-praised cultures of Greece and Rome were superstructures built upon slavery of a most degrading kind. It is said that the free youth of Greece, when the Helots became too numerous, went out at night and killed them for sport as modern youth might shoot rabbits. The long struggle of the centuries to abolish slavery is only too well known and, that the battle for human equality is not yet entirely won, recent events of so-called racial antagonism prove only too clearly. The light colored ethnic groups may yet have to undergo profound humiliation before they grant justice and equality to the darker peoples in the pursuit of the goods of life.

In this writer's opinion there is no darker picture in history than that of the exploitation of children in the late eighteenth and early nineteenth centuries with the coming of the industrial revolution in Scotland and England in the newly established factories where they were chained to the machines and died like flies. It took a whole social movement created by Robert Raikes, Robert Owen, Charles Dickens, Heinrich Pestalozzi, Friedrich Froebel, and others to break the hold of the industrialists and emancipate the children, and child labor abuses still appear from time to time.

For many centuries women were subordinated and exploited by men. Even in the United States, which has

been one of the foremost countries in the world to recognize the rights of women, as well as in England, the struggle for the right to vote was carried on with a bitterness that is now being forgotten. In England Emmeline Pankhurst was considered a fanatic or worse when her women threw acid in the mail boxes to get the attention of Parliament. Recently it has been proposed to raise a monument to her memory. In the Middle East where the movement for the emancipation of women is still in the earlier stages, an old sheik was reported to have killed his several grown daughters rather than have them appear in public without the symbolic and oppressive veil.

The repudiation of colonialism in our own time is a late recognition of the fact that the beauty and charm of the life of the aristocracy of Europe has little justification when based, as it has been, on the degradation and misery of the more primitive peoples of the world. The intolerable poverty of India reflects no credit on the great British Empire. It has taken the world-wide upheaval of two great wars to bring about awareness of the injustice of the subordination of one nation to another.

Although they have existed throughout recorded history, homosexuals have doubtless not thought of themselves as belonging to a minority group in society which suffers unjust discrimination and limitation in its freedom to seek the satisfactions of life, precisely as any other group. Thus in a sense they are the last minority group to join the procession toward a more perfect democracy. As in the cases previously mentioned, a group of courageous and self-effacing leaders stand at what is practically the beginning of the movement to secure fair and just treatment for this minority. It is here that One Institute finds its historic importance, one of the very first organized attempts to change the situation both as to the attitudes of the individuals within the group and as to those of society in general which is as far from real understanding as were those of a bygone age who held that slavery was ordained of God. Education, publication, conferences, counselling — all these activities and others serve to awaken a consciousness of the problems involved and give knowledge which will support valid solutions. Its success and appeal thus far give promise of a future which may well invite the cooperation of all who are interested in bringing about a happier and more democratic world.

THE REAL CRIMINALS -- WHO ARE THEY ?



By Jim Kepner

Los Angeles Top-Cop Edward Davis has been openly disdainful of Gays and other minorities. It was reportedly his hard-line, Bible-belt narrowness that won him the chiefdom in mid-1969 over James Fisk, whose commitment to Community Relations disturbed the Police Commission hacks.

Fisk, who scored highest on the qualifying exams, was twice passed over. Each time, a local homosexual group calling itself *HIC* or *Tangents*, had mystified the Gay Community by hysterically demanding Fisk's rejection.

Davis took office with threats to "close down porno shops and fag bars." When several Gay leaders petitioned him for a meeting (to help prevent further incidents like the fatal beating of an alleged homosexual by police at the Dover Hotel, in front of dozens of witnesses) Davis let an underling reply that the LAPD did not "deal" with criminals, but would enforce the anti-homosexual laws to the fullest. The day our letter was delivered to Davis, police murdered a Black homosexual a few blocks away. We were told to take any further complaints to the nearest police station.

When application was made for Hollywood Blvd's first (1970) Christopher Street West Parade, Davis said he'd sooner see the street opened to "thieves and robbers." He insisted that the Police Commission demand, for any such permit, a \$1,500,000 bond from participating Gay groups, for police protection. Long-time ONE Attorney Herb Selwyn soon got the permit, without the ridiculous protection money.

Last August, when Chicano protesters tried to tell City Hall that no one would listen to their objections about police brutality in the barrios, conservative City Councilman Arthur Snyder, an outspoken defender of the LAPD, invited them and other complaining citizens to address his Police, Fire & Civil Defense Committee. When representatives of the new Gay Community Alliance (a non-partisan group aimed at making the local Gay community politically effective) described, at Snyder's bi-weekly hearings, the pattern of false arrests, illegal raids, beatings and perjury used against Gays, Davis' spokesmen accused Snyder of conducting a mock-trial of defenseless officers.

However, lower echelon LAPD officials have often expressed to us their lack of enthusiasm for Davis' views and policies.

Meanwhile, HELP, a conservative Gay legal defense group in Los Angeles, had set up liason with the Sheriff's Department, which has long tended to limit its function more to keeping the peace and combatting real crime, rather than excessive enforcing of outmoded moralistic notions.

A letter to Davis penned by this writer repeated my request, which three Councilmen had received with apparent approval, that Davis appoint a liason officer to lessen frictions between Gays and the LAPD — as Officer Blackstone has long done so successfully in San Francisco.

Again, as in 1970, a Davis underling replied that "it is the policy of the Chief of Police not to conduct liason with any group which deliberately engages in criminal actions."

While Davis' proxy answer was in transit, Snyder wrote Davis strongly suggesting that, despite the technical illegality of homosexual acts ("quite a high percentage of the heterosexual community has as well violated the various laws" covering sexual behavior), most members of the Gay community were law abiding citizens, and, if Davis does not deal with

those Gay groups (GCA and MCC) which believe in working with the establishment, he might be forced to deal in other ways with more militant Gays.

Davis' stinging reply to Snyder insisted that he would not deal with criminal elements, charged that homosexuals made all city parks unsafe, traded off their sons for sexual purposes (?) and ruined property values in "the Selma Avenue ghetto." He added that homosexuals are "to be pitied, and where possible, helped," — but "It's one thing to be a leper; it's another thing to be spreading the disease." He clearly implied that Snyder was doing just that.

GCA President Dave Glascock had read a 10-point demand addressed to the LAPD and written by GCA founder Craig Hanson, at one of Snyder's hearings. GCA issued a rewrite (by this writer) of these demands, calling for an end to entrapment and enticement, harassment, verbal abuse, beatings and wholesale and arbitrary arrests; removal of pathologically or religiously anti-homosexual officers from contacts with the Gay community; prosecution of officers who perjure themselves; an end to LAPD lobbying against law reform; the appointment of a full-time, qualified and sympathetic liason officer; and the impeachment or removal of Davis for "demonstrated incompetence, for flagrant bias against minority groups, for bringing the LAPD into disrepute, and for presuming to act as God's mouthpiece rather than as a Constitutional officer of the law."

When GCA, HELP and MCC called a week-long fast on the steps of the new Federal Building in Civic Center, with intermittent picketing at the nearby police headquarters, demanding Davis' removal, the Chief added several new epithets for the Gay Community. He charged that Gays were "the real criminals," "number one on his wanted list" and that Gays were murderers, "responsible for most unsolved murders." Repeatedly, he called us lepers, and prostitutes, saying that all the demonstrators had made their money on Selma Avenue. One such "leper," John Platania, a Director of the Gay Community Service Center which provides housing and other services to homeless Gays, gave a surprise ending to a poorly attended "We Love Our Police" rally on City Hall steps. While the Chief's bodyguard surrounded well-known Gay militant, Morris Kight, Platania, wearing a long black cape and a "natural" red hairdo, stepped up to Davis and embraced him, wishing him, "on behalf of my brothers and sisters in the Gay community, a very Merry Christmas."

That night, 80 persons were arrested in and near local Gay bars on "sex" charges, and 30 others on "dope" charges, according to HELP. But "the heat" lasted only one night, a busy one for HELP's officers.

Meanwhile, Perry, Platania, Glascock, Bob Diamond, Mike Manning, Paul McTiernan and Danny O'Connell fasted and slept on the Federal Building steps — no food or drink for seven days — until Christmas Eve. Others joined the fast, all the way from South Pasadena to Sacramento.

Several City Councilmen visited the fasters, and several wrote Davis supporting the Liason proposal. There was heavy radio and some TV coverage but press coverage was limited to the *ADVOCATE*, *GAY* and the *FREE PRESS*. The *L. A. TIMES*, sharply critical of Davis generally, blacked out this, like almost all Gay news since ONE won its Supreme Court case back in 1957. (Recently the *TIMES* has compensated for its nearly total blackout of Gay activities by a rare but

fair once-over-lightly survey article on the subject, which is still all we get from most of the press.)

Plans are being discussed to bring officer Blackstone down from San Francisco to testify before the Police Commission—which has just taken over Councilman Snyder's hearings, but has set up rules limiting the manner, content, and time for such complaints.

Most L. A. Gays are committed, as are Gays elsewhere, to finding a way of "living with" the police. Though we feel

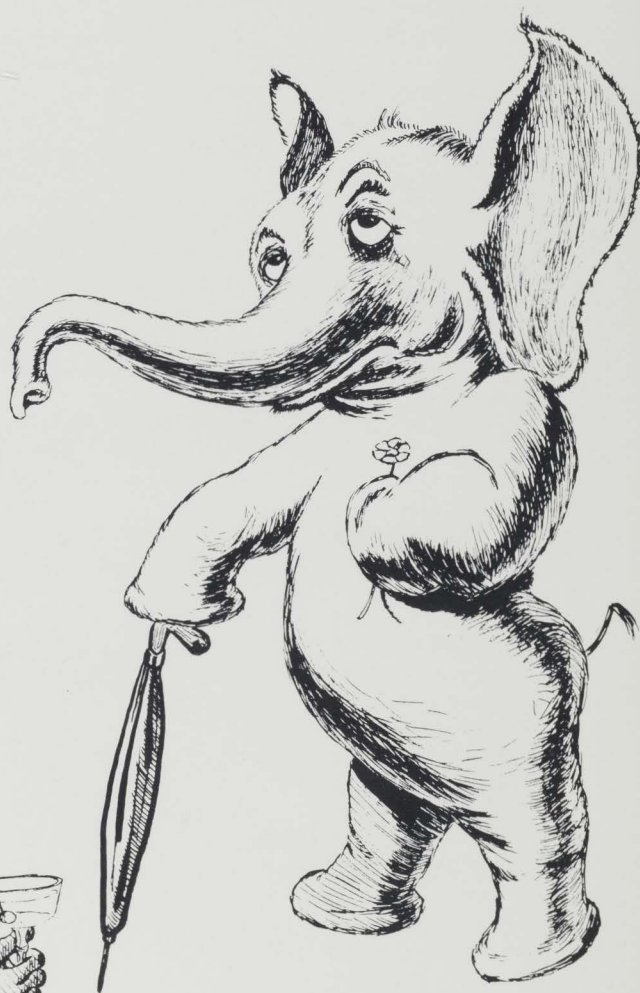
that certain laws are outmoded, and some law-enforcement discriminatory, we generally believe in a society of laws.

Self-willed law enforcement men like Davis place a severe strain on that belief.

Davis says that homosexuals are "the real criminals." Wherever the functions of law enforcement are flagrantly abused, in Miami, Long Island, Los Angeles or the smallest village in the country, ONE has the right to ask, "Who are the *real* criminals?"

The Gay Menagerie

by
Alan.



"I'm elegant"

ALAN

"For instance, in ancient Greece it was considered the highest form of . . ."

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by ONE, inc.

"Excuse me. I see a friend at another table."



"Never saw that one before."

ALAN



"I'm just waiting for someone . . ."



"Anybody want to go for a motorcycle ride?"

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4 PM Annual Meeting of ONE, Incorporated

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